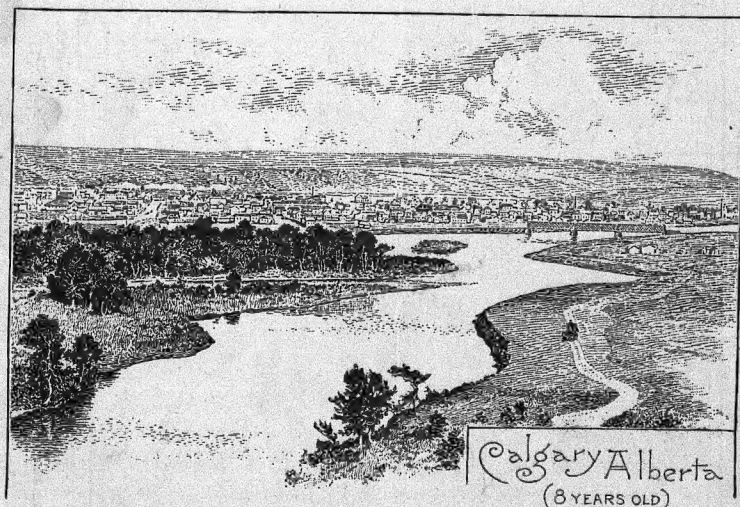


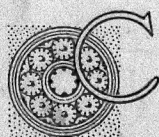
*With many thanks
ajl 1581
J Russell*



RESBYTERIAN
MISSIONS



IN THE

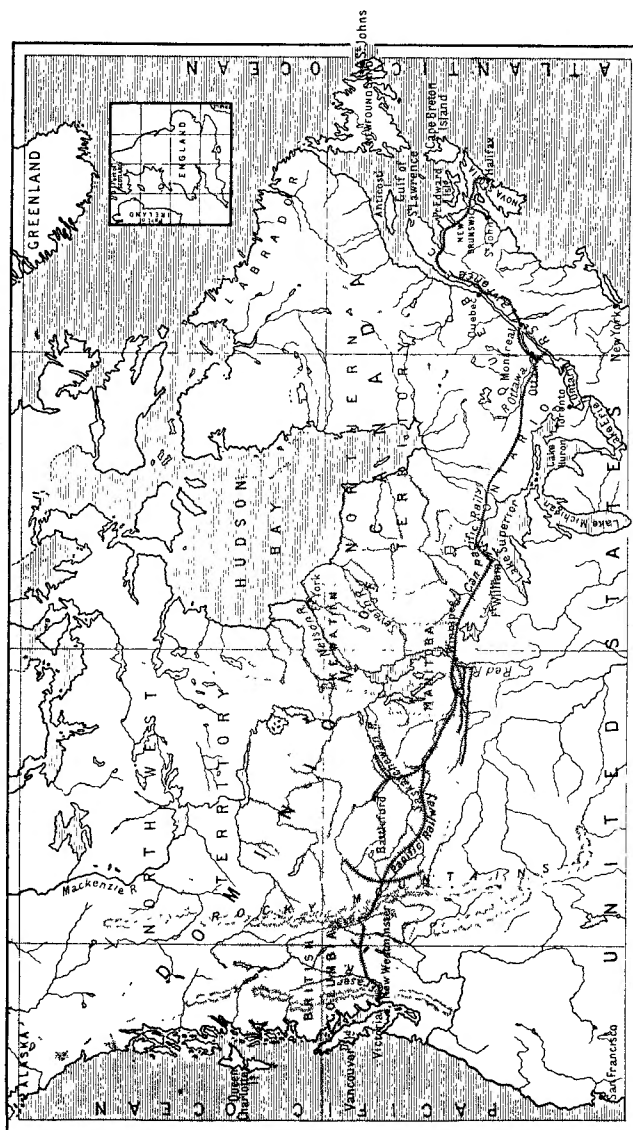


CANADIAN —
NORTH-WEST

1893

THE DOMINION OF CANADA.

(With Map of England on the same scale.)



Each Square represents 1,000,000 sq. miles.

Area of England, 58,311 sq. miles.

The North-West Mission Field.

Area of the North-West Mission Field now opened up, 864,500 sq. miles.

THE PRESENT CRISIS

IN THE

NORTH-WEST MISSIONS

OF THE

PRESBYTERIAN CHURCH IN CANADA.

THE DOMINION OF CANADA is of immense size. So vast is it, that one who has not travelled its length and breadth simply fails to conceive it. It contains one-twelfth of the land-surface of the globe, and if laid down upon the United States, would cover it completely, and have enough over to cover France and Germany as well. In one of its inland lakes Ireland could easily disappear. To cross the Dominion by rail from Halifax to Vancouver involves a continuous journey of seven days, during which, three times must the watch be put back one hour. To perform the same journey on foot, walking twenty miles a day and resting on Sundays, a man would take seven months; in other words, if he set out on his walk from Halifax in the end of May, he would spend his Christmas somewhere in the Rocky Mountains, and would stand a poor chance of a New Year's dinner in Vancouver.

Speaking roughly, the Dominion is divided into two Canadas—an Eastern and a Western.

Eastern Canada, comprising the Maritime Provinces—Nova Scotia, New Brunswick, and Prince Edward Island—and the St. Lawrence Provinces—Quebec and Ontario—is the only Canada known to most of the people of Great Britain. It is

a country fully supplied with all the equipments of an advanced civilization—commercial, educational, social, and religious.

Entering the Dominion by the Gulf of St. Lawrence, we sail up a great water-way of river and lake, past towns and cities, farmlands and factories, for six days, and, after a voyage of more than two thousand miles, we find we have left Eastern Canada behind, and are at the gate of another Canada, greater in extent and richer in promise.

Western Canada is to most Europeans an unknown land. It extends from Lake Superior to the Pacific Ocean, farther than from London to Constantinople, and *embraces an area as great as that of Europe without Russia.*

But how much of this is habitable? The accompanying map shows those parts which have been opened up by the Canadian Pacific Railway and branches, and which are being rapidly settled. There is enough land suitable and available for settlement in the north-west of Canada to cover the whole of Central Europe; and none of this is of higher latitude than St. Petersburg, and part of it is as far south as Paris. Its climate and resources are such as will make it eventually the home of a very large population. Were it peopled as thickly as France, it would possess a population of over two hundred millions.

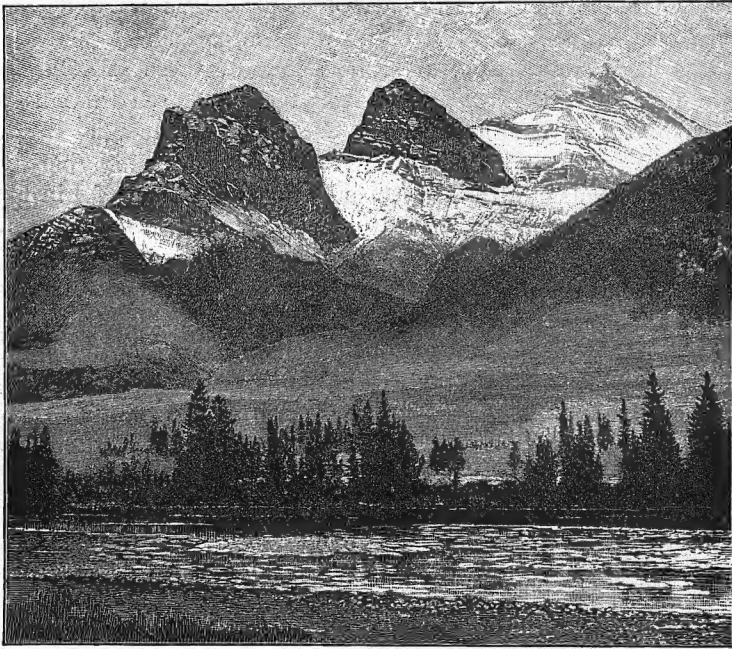
Examining the North-West somewhat in detail, we discover three main natural divisions.

First, a rocky belt 400 miles wide, rich in mineral, in timber, and in water-power.

Second, a very wide belt of prairie country extending from Winnipeg to the Rocky Mountains, containing a greater acreage than Austro-Hungary, Switzerland, and France. The eastern part of this belt is *the* wheat-growing area of the continent, and contains 200 millions of acres ready for the plough. In the western part are the Grasslands of the *Ranching* country. In this belt, too, lie the coal areas of the West, 65,000 square miles of coal-beds from 2 to 132 feet thick—a world supply for fifty years.

Third, the Pacific province of British Columbia, a land of mountain and of flood, with undeveloped resources in mine and forest, in farm and fisheries, simply incalculable.

It is in this vast territory that the Presbyterian Church in



CANMORE, ALBERTA, N.W.T.

Canada is striving to prosecute her North-West Missions; for the whole country from Superior to the Pacific is

ONE GREAT MISSION FIELD.

In 1885 the **Canadian Pacific Railway** suddenly *created* this mission field by opening up the whole country for settlement. By hundreds and by thousands the immigrants poured into the West from Eastern Canada, from Great Britain, from almost every country in Europe, and from the United States. Settlement was not, as in other countries, a gradual extension from sea-coast or river-bank, or from a few great centres. It was *simultaneous* all over the country. Every one of the 133 stations that marked the two thousand miles of railway from Superior to the Pacific became a distributing point for settlement. Here and there with marvellous rapidity railway stations sprang into villages, villages into towns, towns into cities; far away upon the Prairie, farming communities were planted; among the Foot-hills of the Rockies, ranches were established;

in the mountains, mining and lumber camps were opened up; on the Pacific coast, fisheries were set agoing.

A large proportion, about **one-third** of these immigrants were Presbyterians, and the Presbyterian Church in Canada (Presbyterians have been one in Canada since the final Union of 1875) promptly assumed the responsibility of supplying the spiritual needs of all those settlers who had claims of kinship with her, and set herself to the work of providing the new settlements with the Gospel.

She early had a few missions in the West; but **in 1881**, in anticipation of the railway, she adopted a more vigorous policy, appointed Rev. Dr. Robertson—to whom the western Church and the whole western country owe more than can be told—Superintendent of Missions, and planted mission stations here and there in Manitoba and at distant posts of the Hudson Bay Company in the Territories beyond. In that year Baird, fresh from college, “hitched up his buckboard at Winnipeg, packed his blankets, books, and grub, drove nine hundred miles across the unbroken prairie, and ran up the *Blue Banner* at Edmonton, within sight of the Rocky Mountains.” At the base of the Rockies, three hundred miles farther south, another station was established at Fort Macleod, another far north at Prince Albert, and a few more at lonely posts upon the boundless prairie.

With the railway construction gang went the missionary preaching the gospel and distributing wholesome literature, and a friend in need he proved to many a poor, homesick, sin-sick lad. The right sort of man was always welcome in the roughest of railway camps, and men are in the mountains to-day who bless God for the railway missionary of those wild construction times.

From 1885 the work was vigorously prosecuted, until from Port Arthur to the Pacific, across half the continent, a line of preaching-points extended as if from London to Moscow.

THE CHARACTER OF THE WORK VARIES WITH ITS SPHERE.

In work along the line of railway, the missionary has chiefly to do with railway employees, who are found singly in isolated way-stations, in groups in section-houses and railway shops at Divisional Points—a fine body of men. The difficulty of the work is increased by their constant change of abode, and by the great distances the missionary has to travel. One

travels 240 miles by rail, and preaches at 14 points; another 160, preaching at 14 points; another 80 miles; another 100. When a man extends his services over so large a district, it can be easily imagined that his work cannot be very satisfactory. Such grouping of preaching-points into one field is necessary for financial reasons.

The Prairie Missionary is entrusted with that department of work which is, in many respects, the most important of all.

The great majority of immigrants to the North-West settle upon the farmlands of the prairies, and the numbers of this class of settlers will be increasingly large. At a great meeting of railway magnates in Boston, Mr. Van Horne, President of



HARVESTING ON THE PRAIRIE.

the Canadian Pacific Railway, made the remarkable statement that both America and Europe would eventually look

to the Canadian North-West for their wheat supply, as the wheat-growing areas on the American Continent were moving steadily northward from the United States.

It is upon the settlers on the prairie that the country must depend in the long-run for its solidity and success. Often the settlement is effected by the planting of a colony from another country. In some of these cases the minister accompanies the colony, and sometimes is supported by it. This is true of a large colony of Presbyterians from Nebraska, who are to settle near Calgary, and to bring their minister with them. Another instance is that of a large number of Swedes who settled, a generation ago, in Eastern Canada, where they were neglected by the Presbyterian Church and became Congregationalists. Now they are to settle near Edmonton, some

sixty families strong, and in all probability will become attached to the Presbyterian Church.

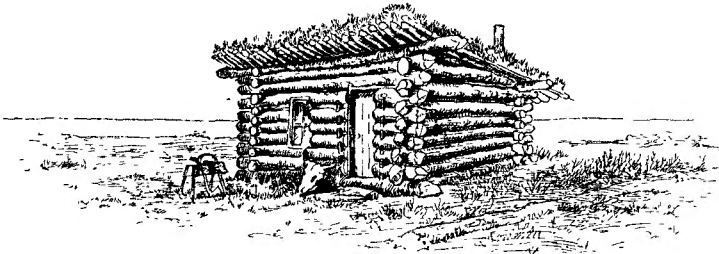
Crofter Colonies from Scotland, such as are found at Saltcoats (seventy-one families) and Pelican Lake (sixty-one families), must be at once cared for. Gaelic-speaking missionaries have been sent to these, that they may feel the care and sympathy of a Christian Church in a strange land.

Then, too, there are German and Icelandic colonies, both supplied by the Canadian Church. Mennonites and Mormons also have settlements in the country. They are most industrious and satisfactory colonists in everything but religion. To them missionaries must be sent.

In cases like these, the prairie missionary has no need to seek out his congregation, but, as a rule, he must first be an explorer. He must look up his people; they will not come to him.

The new-comers to the country will always be glad to see him, and will gladly welcome his invitation to service next Sabbath. The "old timers" having been long neglected, have forgotten most of their religion, and often consider the proposal to introduce religious service a sort of infringement upon their liberty, and the missionary a nuisance. Such a welcome the writer received from one who had been a superintendent of a Sabbath school in the East—though not a Presbyterian, he was relieved to find—but who found it hard to come back to the faith and religious habits of other years.

After some days in the saddle, eating and sleeping where he can, the exploring missionary has made the round of his

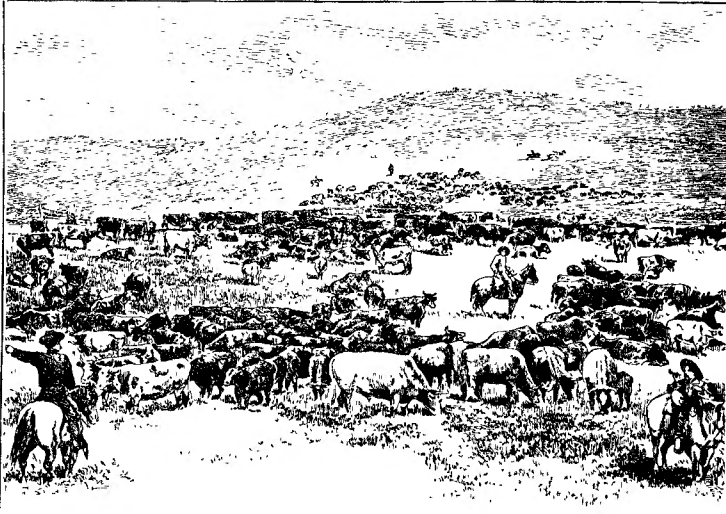


A "SHACK"—THE FIRST CHURCH.

community, and has established a preaching-point, then another and another, in the district, until he has a group of three or

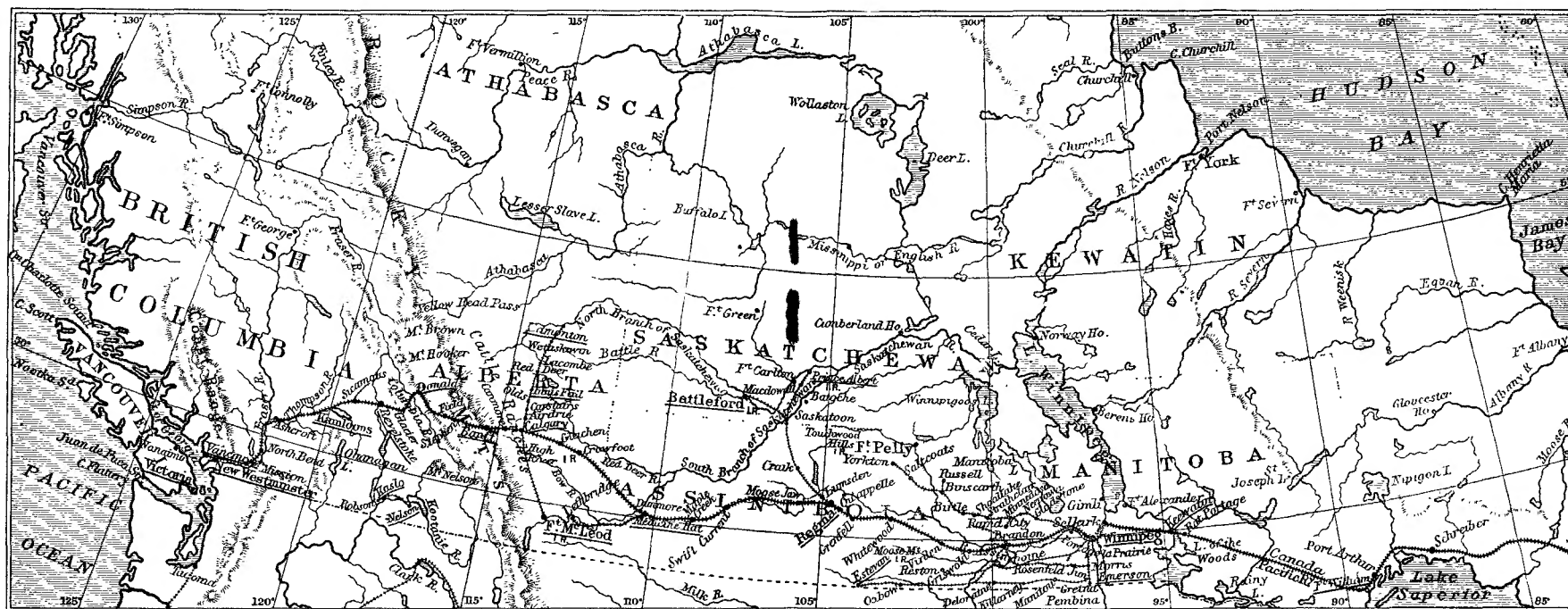
four. Some distance away he organizes another group, and this he may supply on alternate Sabbaths. Thus a station is organized, as soon as possible a church is built, a board of management elected, and the station moves on toward self-support.

But much of the missionary's time and strength will be expended in visiting far-away, lonely "shacks," where the settlement is too sparse to admit of a preaching-point being organized. To such his visit is almost always as a gleam of brightest sunshine out of a dull, gray sky. The prairie missionary fills a very wide place in the community. He is the unifying element in the midst of many that are diverse and at times conflicting. He is the social as well as the religious centre. He has his hand upon the education and politics of the country.



RANCHING.

The work of a prairie missionary is of an *enduring* kind. In his district people come *to stay*. His work is among a class of people not so thoroughly possessed of the spirit of speculation and unrest as in railway or mining communities. The vast and permanent importance of the prairie mission work can hardly be realized. Nor is it easy to realize the terrible isolation of the missionary, who may be fifty to one hundred miles from his next co-presbyter.



Record for Eight Years.

Congregations, 77; gain, 400 per cent.—Preaching-points, 712; gain, 180 per cent.—Communicants, 15,091; gain, 330 per cent.—Churches, 223; gain, 300 per cent.
Number of ministers and missionaries, 212.—Average supplement to missionaries, £50.—Average grant to church building, £50.

The Work among the Ranches is the most difficult of all. Ranches being far apart, the population is therefore very scant, and it is exceedingly difficult to organize a mission. Ranchmen are, as a rule, men of culture and education; but they are exposed to serious temptations, and often the missionary cannot gain much influence over them. But the importance of this work makes it imperative upon the Church to supply such missions at any cost, for the influence of ranchmen upon the community is very great.

The cowboys employed upon the ranches are more accessible. Reckless they often are and wild, but more than one missionary has found his heartiest supporters among the cowboys.

In the Mountains, besides railway men, the missionary has to deal chiefly with men in mining and lumber camps. Mining villages are very uncertain in their population, and this makes a work, already difficult enough, exceedingly trying. Some of

the best results of missionary labour in the west have been attained in mining places. Looking at mining towns across the Boundary, the Canadian Church has reason to thank God.

The Work among the Lumber Camps is perhaps the most delightful of all. For four or five months the lumber men live up in the woods, in companies of from fifty to two hundred and fifty. These the missionary visits, distributing literature, most eagerly received—even almanacs are treasured—and holding services. One cannot well forget these services in the lumber *shanties*. The dim light falling upon the earnestly listening faces, the full chorus of strong, rough, not unmusical voices, the reverent attitude in prayer, the hearty, jolly supper, the blazing fire, the pipe, the yarn, the quiet talk of home and other days, the dreamless sleep, the hearty farewell in the morning, and “Come back again.”—No! one does not forget a visit to the sturdy, hearty, lumber men.

But, oh, for some kind Christian help when they come back to civilization with their wages in their pockets and "devil-dens" standing open to them!

In the Fisheries on the Pacific coast most interesting missions have been established. The fishermen are almost all Scotch Presbyterians; and as the vigorous immigration policy of the Government in bringing out and settling whole colonies of Scotch fisher-folk progresses, so will increase the necessity for activity on the part of the Presbyterian Church.

Among the Indians, of whom there are about 70,000 in the North-West, there is also an important and growing work carried on by the Church. This work is under the direction of the Foreign Mission Committee, but the Home missionaries in the neighbourhood of the Indian Reserves give valuable assistance. The Church has 13 Missions and 8 Industrial Schools among the North-West Indians.

A mission to the **eight thousand Chinese** in British Columbia was organized as a joint Home and Foreign Mission in 1891, but is now under the charge of the Foreign Mission Committee. In 1892 twelve converts were baptized.

The peculiar advantages offered by British Columbia as a future basis for Foreign Mission operations in China and Japan are impressing the Canadian Church more and more as closer commercial relations are established between Canada and these nations. A journey of only eleven days by the Canadian Pacific Railway steamers separates the continents. The future of the mission is hardly doubtful.

This is, then, an imperfect setting forth of that vast and varied enterprise undertaken by the Presbyterian Church in the Canadian North-West—an enterprise beset with difficulty and involving tremendous responsibility, but glowing with splendid possibilities. *From it she cannot go back.*

It is a work not of her own seeking and choosing: God gave it to her. It did not unfold itself to her gradually: in a single day it lay spread out before her in all its magnificent importunity. For the great crowds from all lands and of all kinds she felt responsible; but the children from Presbyterian homes in far-distant lands—the burden of these God laid upon her heart. To these first is she bound, and along the line of railway, in the lonely ranch, in mine and lumber camp, in fishing village by the sea, and over the wide reaches of the

prairie, she is seeking out and striving to gather in those whom she claims as her own sons and daughters.

For the support of her operations in the West, the Church depends upon two funds—the **Home Mission Fund**, one of the regular Schemes of the Church, and the **Church and Manse Building Fund**, which has no place among the Schemes, but depends entirely upon voluntary aid.

I.—THE HOME MISSION FUND.

When a missionary is sent out by the Home Mission Committee of the Church to explore and organize a new field, he must depend for his support largely upon the fund of that Committee, and even after organization the field does not at once spring into self-support. The faithful few in sympathy with the missionary give to the very limit of their ability; but the settlers for the first year or two have very little ready money—indeed they are often in debt for machinery, stock, buildings, seed—and were it not for the support from the HOME MISSION FUND most of the stations in the West would not to-day be in existence.

The HOME MISSION FUND has its place among the Schemes of the Church, and depends for its revenue almost entirely upon the Presbyterian Church in Eastern Canada. By the help of this fund services were maintained in 1892 at 712 preaching-points. The average grant to a mission station from the fund is about £50 a year.

II.—THE CHURCH AND MANSE BUILDING FUND.

The immediate necessity of a newly-organized field is that of a building in which to worship. The bar-room of a hotel has often been the church. It is not an ideal place for a religious meeting. A bachelor's "shack" often holds a part at least of the little congregation, but it is not conspicuous for comfort. Even a school-house, though the missionary rejoices when such a building is available, is not entirely satisfactory. No really good work of a permanent character can be done by the missionary or his people until they possess a church. To build a church they must have a little money. The settlers have none to put into a church. An appeal is made to Presbytery, and Presbytery sends on the appeal to the Board of the fund which exists to meet just such a case. A grant of £50, or a

loan of £140, is received from the fund. The settlers contribute labour, materials, and what money they can, and in a few weeks the church is ready.

Organized eleven years ago, THE CHURCH AND MANSE BUILDING FUND has been of incalculable service to Christianity in the West. The moral effect of the erection of a building dedicated to the service of God, in a community keenly alive to the necessity of every other kind of building rather than this, cannot be conceived by a people who have lived all their days within the sound of a church bell. The building is insignificant in size, and costs only £250 (the fund will not assist with an expensive church), but—think! There is no other building of this kind in the place, and there never has been one. *It is the first church men have ever seen there.* It proclaims the Cause, gives visibility to religion, is a protest against the awful worldliness of the district, and a constant rebuke to sin. The writer will not soon forget the moral effect of a church upon a little mining town in the Rockies. Sunday labour and Sunday trading, Sunday sports and carousing, disappeared before that silent yet constant appeal. People who never came to service before, now came to church. The church became an institution of the town. The whole moral and religious tone of the community went up for miles around.

During the eleven years of its existence this fund has assisted in erecting 196 churches and 36 manses—232 buildings in all. It gives aid only where aid is absolutely necessary, either in the form of a grant of twenty per cent. of the price of the proposed building, up to £50 in all, or in the form of a loan of fifty per cent., up to £140 in all.

THE STRAIN UPON THE FUNDS.

During the years immediately succeeding the great rush of 1885, the Church, through these two funds, was fairly able to follow up the rapidly-extending settlements with the services of missionaries and to equip the newly-formed mission stations with suitable buildings. But for the past two years the extension of the mission work has not kept pace with the growth of settlement. The Church has grown in liberality, the funds have been administered with the most rigid economy, but much of the field has been left unoccupied, and more has been inadequately wrought. The Church has been seriously ham-

pered by lack of funds, and has been forced to follow far in the rear of the advancing settlement.

THE PRESENT CRISIS.

The Presbyterian Church in Canada has come to realize that in her North-West Missions she has reached a *period of crisis*; and how this crisis has come about it is not difficult to see.

1. The Church is pressed with other work—FOREIGN WORK and FRENCH WORK.

She has vigorous and growing Foreign Missions in China, Formosa, India, the New Hebrides, and Trinidad, in the prosecution of which she maintained, in 1892, 270 workers in all, and expended over £21,000. From this work she cannot withdraw.

She has a most difficult Mission field in the French Roman Catholic province of Quebec, where she maintained a force of 44 workers last year, and expended £10,000. From this work she dare not withdraw. Her very existence—the existence of Protestantism—in many places depends upon its success.

2. The mission stations in the West have not risen to the stage of self-support as quickly as was expected. The tendency of settlement is to diffusion rather than to concentration; hence stations remain weak.

3. The Church is quite unable to maintain her other work and keep pace with the extraordinary rapidity of settlement. Since the completion of the main line of the Canadian Pacific Railway, branch lines have sprung out from the main stem north and south with a total length of over 1,600 miles, a greater length than that of the main line from Winnipeg to Vancouver. This means that immense districts have been thrown open to colonization. In 1892, 38,000 immigrants poured into these settlements. In the Edmonton district alone, and in a single month, entries were made for twelve hundred homesteads in the Government Land Office, in addition to those purchased from the Canadian Pacific Railway and private companies. Often has the Church been forced in the last two years to refuse earnest appeals for missionaries. She has had neither the men nor the funds. A missionary sent into a mining district writes back in six months, "Send three more." One was sent. Another writes, "Where we have three men, we ought to have nine in the spring." Only one was sent.

Imagine a main line of railway from London to Moscow,

with branch lines to Inverness, Marseilles, Lucerne, Vienna, and St. Petersburg; spread abroad over the country thus opened up a population less than that of Glasgow; place the basis of missionary operations in Spain; let between thirty thousand and forty thousand people enter, year by year, into the vast unoccupied areas—and this will fairly represent the situation at present in Western Canada. Multiply these railways by fifty, and pour in Europe's present population, and you will have the situation in Canada at the end of the twentieth century.

The religious future of the North-West in the twentieth century is being determined by our action during the next few years.

Looking at the present crisis in the light of the future, the Canadian Church turns to the mother Churches in the home land for sympathy and co-operation.

THE APPEAL FOR CO-OPERATION.

Almost one-third of the immigrants to the West during the last ten years are Presbyterians, and of these a large proportion are from Scotland and Ireland, and this proportion will steadily increase. And the appeal is: "These are your sons and daughters coming to us. We offer you a share in the privilege and duty of giving them Christian homes and of making them a blessing to the land of their adoption. They are to be exposed to serious dangers. Let us join hands in throwing about them the safeguards of our religion." It is an appeal on the basis of COMMUNITY OF INTEREST AND OF RESPONSIBILITY. The generous aid given from time to time by the home Churches to the Presbyterian Church in Canada is an evidence of their interest in her work and an encouragement to believe that her appeal for co-operation will not be in vain.

The work in Western Canada is one of hope. No mission in the world offers a better investment for Christian money. Consider the returns for nine years' work:—

Self-supporting congregations in 1884, 5; in 1893, 49.

Preaching-points in 1884, 254; in 1893, 712.

Communicants in 1884, 3,783; in 1893, 15,091.

In 1881 the Western Church had a revenue of £3,020, one per cent. of that of the whole Church.

In 1891 her revenue was £40,600, ten per cent. of that of the whole Church.

Never was there a field of more magnificent promise!

NOW IS THE TIME.

Five years hence will be too late. The country is in a formative condition. Her institutions and customs are taking a set. The foundations of a new nation are being outlined. Will these foundations be in righteousness?

What the West will be in fifty years no man can say, but that it will be the home of a large population no one now doubts. The man is still living who preached the first sermon in Chicago, then half-a-dozen cabins, now a city of over a million souls. Will this Western Canada be a Christian country, a force among the nations for the Kingdom of Christ; or will it throw all the weight of its young life against the Kingdom's onward march? The next five years will practically settle the question.

In the Western States statistics show that seventy-five per cent. of the young men never go to a church, and that only five per cent. are communicants in any Church. Why? *The country was neglected in the days of settlement.* In a district in the Southern States of America there are three or four millions of descendants of Irish and Scotch Presbyterians who are practically heathen and lost to the Church. Why? *Neglect!* In Australasia more have been lost to Christianity than have been won from heathenism for one hundred years. How was this? *Only through neglect!* Will this be said of the millions in Western Canada fifty years hence? *Neglect will do it!*

There are elements of danger in the West. Men have come from most of the countries in Europe and Asia, with all sorts of religion, or with none. The Roman Catholic Church of Quebec, under able and enterprising Jesuit leadership, is making a bold push for the new country, and has here and there taken a fast grip of the land.

The HOME MISSION FUND for its work this year will require **£3,000** above its ordinary revenue of last year. **£50 is the average grant to a mission station.**

The CHURCH AND MANSE BUILDING FUND will require for its operations at least **£2,000**. Of the 667 preaching-points reported in 1892, 427 had no suitable buildings for service. **£50 is the average grant to assist in the erection of a church.**

A FORWARD MOVEMENT.

With the hearty co-operation of the home Churches, the Presbyterian Church in Canada will be able to execute a Forward Movement along the whole line of the North-West Missions.

The Old Policy. In the West the Church has been forced to pursue a policy of *Following up Settlement*—that is, a mission is not established until the settlement has attained some considerable strength, and this takes in many cases a year or two.

THIS POLICY IS WASTEFUL AND RUINOUS.

Why lose ground by neglect and delay, and then spend lives and money in seeking to recover that ground? Why allow young men fresh from Christian homes, full of good purposes and high ambitions, to drift away, through sheer neglect, to the ranks of the enemy? The Church might have the support of their vigorous young life. Why lose these men?

The New Policy. *Advance with Settlement.* Let the Church be found in the front rank of immigration. So will she keep hold of her own children, and gain the new-comers as well.

THE FORWARD MOVEMENT depends upon the home Churches. Without their hearty support it is impossible.

Will congregations who desire to extend their sphere of work for their Lord adopt a North-West Mission as their own, and support it to the extent of £50 a year, for from one to five years? This is being done in many places in Canada with the best results.

Will Christian men, who have money to invest in the name of their Master and for his cause, fairly consider the claims of the Canadian North-West Mission Field?

Is there a mission field in the world to-day so rich in opportunity and promise? The returns in a single generation are more than a thousandfold.

SUBSCRIPTIONS for from one to five years may be sent to REV. C. W. GORDON, MAITLAND TEMPERANCE HOTEL, EDINBURGH, who will be glad to address congregations interested in the progress of *the Forward Movement*.

C. W. GORDON.

MANITOBA COLLEGE.

ANY one interested in the progress of Presbyterianism in the North-West of Canada has a right to ask, "What is the Canadian Church doing for the education of her ministry in the West?"

That the Canadian Church is true to the educational ideals of Presbyterianism the world over, will be evidenced by the following statement in regard to Manitoba College, signed by the Principal, Rev. J. M. King, D.D., and by the Chairman of the College Board, the Hon. Chief Justice Taylor:—

"Manitoba College was instituted by the Presbyterian Church in Canada twenty-three years ago, there being at that time no other public provision for higher education in the West. At first little better than a High School, from this very humble beginning it has developed into a College, giving the full training necessary to a degree in arts. The College itself does not possess the degree-conferring power. This is exercised by the University of Manitoba, a Provincial Examining and Degree-Conferring Institution, but not in the meantime a teaching body.

"Ten years ago, in connection with the appointment of the Rev. Dr. King of Toronto as Principal, a THEOLOGICAL DEPARTMENT was added, and year by year the number of students in this department has increased. Last year the attendance of theological students was 27, and of arts students 140, making a total attendance of 167. The College sent up to the examinations of the University of Manitoba 95 candidates, more than all other institutions together, and of these a large proportion have the ministry in view.

"The College is pre-eminently A MISSIONARY COLLEGE. This year the theological classes were for the first time held in summer, from April 1st to September 1st, in order that the theological students might be available for the supply during winter of mission fields left vacant by the withdrawal of the arts students and theological students of other colleges, who return to their classes in the autumn. So far, this Summer Session has proved an entire success.

"The College has been supported by contributions from the Presbyterian Church in Canada, and by grants from the Colonial Committees of the Presbyterian Church in Ireland, the Free Church of Scotland, and the Church of Scotland, and by fees of students, from which last source was realized this year £500.

"The College possesses valuable property in land and buildings. The grounds cover more than four acres in the best part of the city of Winnipeg.

"The buildings now contain seven class-rooms, a convocation hall, with capacity for five hundred persons, a library, a dining-room, etc., with residential chambers for fifty students. This is the result of an addition completed a few months ago at the expense of about £9,000.

"To meet this expense, friends of the College in the West came nobly forward with subscriptions to the amount of £6,800, and the Board hope that the remaining amount may be provided for in a few months.

"The most serious want of the College at present is that of an Endowment Fund. Already she possesses a very small fund, but of this only £5,000 is immediately available.

"With four professors, she is struggling to do the work of an Arts College and a Theological Hall. The result, while the best possible in the circumstances, is anything but satisfactory, and something must be done to increase the staff and relieve the professors of some of their extraordinary labours.

"The Board earnestly appeals for aid sufficient to endow a theological chair in Manitoba College."

(Signed)

J. M. KING, *Principal.*

T. W. TAYLOR, *Chairman of Board.*

Commission.

These certify that the Rev. C. W. Gordon, lately minister of the Presbyterian Church at Banff, North-West Territories, is authorized and commissioned to present the claims of the Home Mission Committee of the Presbyterian Church in Canada before the various Colonial Committees in Great Britain and Ireland, and such congregations as may ask him to address them.

Mr. Gordon is thoroughly acquainted with the great North-West Presbyterian Mission Field, and his statements as to its vast extent and need of both men and means may be confidently accepted.

In the name of the Home Mission Committee,

(Signed) WILLIAM COCHRANE, D.D., *Convener*.